RULES AND ADVICES To the CLERGY.

I.

Personal Duty.

REmember that it is your great Duty, and tied on you by many Obligations, that you be exemplar in your Lives, and be Patterns and Presidents to your Flocks: least it be said unto you, *Why takest thou my Law into thy mouth, seeing thou hatest to be re-*

I.

RULES AND ADVICES To the CLERGY Of the DIOCESSE OF

1507/400

For their Deportment in their Perſonal and Publick Capacities.

Given by the Biſhop at the Viſitation.

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RULES AND ADVICES To the CLERGY.

I.

Perſonal Duty.

REmember that it is your great Duty, and tied on you by many Obligations, that you be exemplar in your Lives, and be Patterns and Preſidents to your Flocks: leaſt it be ſaid unto you, *Why takeſt thou my Law into thy mouth, ſeeing thou hateſt to be re-*

I.

reformed thereby. He that lives an evil Life may preach with Truth and Reason, or as did the Pharisees; but not as Christ, or as one having Authority.

II. Every Minister in taking accompts of his Life, must judge of his Duty by more strict and severer measures, than he does of his People; and he that ties heavy Burdens upon others, ought himself to carry the heavyest end: and many things may be lawful in them, which he must not suffer in himself.

III. Let every Minister endeavor to be learned in all spiritual wisdom, and skilful in the things of God; for he will ill teach others the way of godliness, perfectly, that is himself a babe and uninstructed. An ignorant Minister is an head without an eye; and an evil Minister is salt that hath no savour.

IV. Every Minister, above all things,

things, must be careful that he be not a servant of passion, whether of anger or desire. For he that is not a master of his passions will always be useless, and quickly will becom contemptible and cheap in the eyes of his parish.

V. Let no Minister be litigious in any thing; not greedy or covetous; not insisting upon little things, or quarreling for, or exacting of every minute portion of his dues; but bountiful and easie; remitting of his right, when to do so may be useful to his people, or when the contrary may do mischief, and cause reproach. *Be not over rightous* (saith *Solomon*) that is, not severe in demanding, or forcing every thing, though it be indeed his due.

VI. Let not the name of the Church be made a pretence for personal covetousness; by saying, you are willing to remit many things, but you must not

wrong the Church: for though it be true, that you are not to do prejudice to ſucceſſion, yet many things may be forgiven upon juſt occaſions, from which the Church ſhall receive no incommodity; but be ſure that there are but few things which thou art bound to do in thy perſonal capacitie, but the ſame alſo, and more, thou art oblig'd to perform, as thou art a publick perſon.

VII. Never exact the offerings, or cuſtomary wages, and ſuch as are allowed by law, in the miniſtration of the Sacraments, nor condition for them, nor ſecure them before-hand; but firſt do your office, and miniſter the Sacraments purely, readily, and for Chriſts ſake; and when that is done, receive what is your due.

VIII. Avoid all pride, as you would flee from the moſt frightful apparition, or the moſt cruel enemie; and remember that

that you can never truly teach humility, or tell what it is, unless you practise it your selves.

IX. Take no measures of Humility, but such as are material and tangible; such which consist not in humble Words, and lowly Gestures; but what is first truly radicated in your Souls, in low opinion of your selves, and in real preferring others before your selves, and in such significations, which can neither deceive your selves nor others.

X. Let every Curate of Souls strive to understand himself best; and then to understand others. Let him spare himself least; but most severely judge, censure, and condemn himself. If he be learned, let him shew it by wise teaching, and humble manners. If he be not learned, let him be sure to get so much knowledge as to know that; and so much Humility, as not to grow insolent, and puffed

up by his Emptineſs. For many will pardon a good man that is leſs learned; but if he be proud, no man will forgive him.

XI. Let every Miniſter be careful to live a life as abſtracted from the Affairs of the World, as his neceſſity will permit him; but at no hand to be immerg'd and principally imploy'd in the Affairs of the World: What cannot be avoided, and what is of good report, and what he is oblig'd to by any perſonal or collateral Duty, that he may do, but no more. Ever remembring the Saying of our bleſſed Lord: *In the world ye ſhall have trouble; but in me ye ſhall have peace:* and conſider this alſo, which is a great Truth; That every degree of love to the World, is ſo much taken from the Love of God.

XII. Be no otherwiſe ſollicitous of your Fame and Reputation, but by doing your duty well & wiſely:

wisely: in other things, refer your self to God: but if you meet with evil Tongues, be careful that you bear reproaches sweetly and temperately.

XIII. Remember that no Minister can govern his people well, and prosperously, unless himself hath learn'd humbly and cheerfully to obey his Superior. For every Minister should be like the good Centurion in the Gospel: himself is under Authority, and he hath people under him.

XIV. Be sure in all your Words and Actions to preserve Christian simplicity and ingenuity; to do to others, as you would be done unto your self; and never to speak what you do not think. Trust to Truth, rather than to your Memory: for this may fail you, that will never.

XV. Pray much, and very fervently, for all your Parishioners, and all men that belong to you, and all

and all that belong to God; but especially for the Conversion of Souls; and be very zealous for nothing, but for Gods glory, and the salvation of the World, and particularly of your Charges: Ever remembring that you are by God appointed as the Ministers of Prayer, and the Ministers of good things; to pray for all the World, and to heal all the World, as far as you are able.

XVI. Every Minister must learn and practise patience; that by bearing all adversity meekly, and humbly, and cheerfully, and by doing all his duty with unwearied industry, with great courage, constancie, and Christian magnanimity, he may the better assist his people in the bearing of their crosses, and overcoming their difficulties.

XVII. He that is holy, let him be holy still, and still more holy, and never think he hath done his work, till all be finished by per-

perſeverance, and the meaſures of perfection in a holy Life, and a holy Death: but at no hand muſt he magnifie himſelf by vain ſeparations from others, or deſpiſing them that are not ſo holy.

II.

Of Prudence requir'd in Miniſters.

1. REmember that Diſcretion is the Miſtreſs of all Graces; and Humility is the greateſt of all Miracles; and without this, all Graces periſh to a mans ſelf; and without that, all Graces are uſeleſs unto others. XVIII.

2. Let no Miniſter be governed by the Opinion of his People, XIX.

ple, and deſtroy his duty, by unreaſonable compliance with their humours; leaſt as the Biſhop of *Granata* told the Governours of *Leria* and *Patti*; like ſilly Animals, they take burdens upon their backs at the pleaſure of the Multitude, which they neither can retain with Prudence, nor ſhake off with ſafety.

XX. 3. Let not the Reverence of any Man, cauſe you to ſin againſt God; but in the matter of Souls, being well-advis'd, be bold and confident; but abate nothing of the honour of God, or the juſt meaſures of your duty, to ſatisfie the importunity of any man whatſoever: and God will bear you out.

XXI. 4. When you teach your people any part of their duty, as in paying their debts, their tythes and offerings, in giving due reverence and religious regards, diminiſh nothing of your admonition in theſe particulars, and the

the like, though they object, That you ſpeak for your ſelves, and in your own caſes. For a counſel is not the worſe but the better, if it be profitable both to him that gives, and to him that takes it. Onely do it in ſimplicity, and principally intend the good of their Souls.

5. In taking accounts of the good Lives of your ſelves, or others; take your meaſures by the expreſs words of Scripture; and next to them, eſtimate them by their proportion and compliance with the publick meaſures, with the Laws of the nation, Eccleſiaſtical and civil, and by the Rules of Fame, of publick Honeſty and good Report; and laſt of all by their obſervation of the ordinances and exterior parts of Religion. XXII.

6. Be not ſatisfied when you have done a good work; unleſs you have alſo done it well: and when you have, then be careful that vain-glory, partiality, XXIII.

lity, self-conceit, or any other folly or indiscretion, snatch it not out of your hand, and cheat you of the reward.

XXIV. 7. Be careful so to order your self, that you fall not into temptation and folly, in the presence of any of your Charges; and especially that you fall not into chidings, and intemperate talkings, and sudden and violent Expressions: Never be a party in clamors and scoldings, least your Calling become useless, and your Person contemptible: Ever remembring, that if you cheaply and lightly be engag'd in such low usages with any Person, that Person is likely to be lost from all possibility of receiving much good from your Ministry.

III.

III.

The Rules and Measures of Government to be used by Ministers, in their respective Cures.

1. USE no violence to any man, to bring him to your opinion: but by the word of your proper Ministry, by Demonstrations of the Spirit, by rational Discourses, by excellent Examples, constrain them to come in: and for other things, they are to be permitted to their own Liberty; to the measures of the Laws, and the Conduct of their Governours. XXV.

2. Suffer no quarrel in your Parish; XXVI.

Pariſh; and ſpeedily ſuppreſs it when it is begun: and though all wiſe men will abſtain from interpoſing in other mens Affairs, and eſpecially in matters of Intereſt, which men love too well, yet it is your Duty here to interpoſe, by perſwading them to friendſhips, reconcilements, moderate proſecutions of their pretences; and by all means you prudently can, to bring them to peace, and brotherly kindneſs.

XXVII. 3. Suffer no Houſes of Debauchery, of Drunkenneſs or Luſt, in your Pariſhes; but implore the aſſiſtance of Authority for the ſuppreſſing of all ſuch meeting places, and Nurſeries of impiety: and as for places of publique Entertainment, take care that they obſerve the Rules of Chriſtian Piety, and the allowed meaſures of Laws.

XXVIII. 4. If there be any Papiſts, or Sectaries in your Pariſhes, neg-

neglect not frequently to confer with them in the ſpirit of meekneſs, and by the importunity of wiſe Diſcourſes ſeeking to gain them. But ſtir up no violences againſt them; but leave them (if they be incurable) to the wiſe and merciful diſpoſition of the Laws.

5. Receive not the people to doubtful Diſputations: and let no names of Sects or differing Religions, be kept up amongſt you, to the diſturbance of the publick peace, and private Charity: and teach not the People to eſtimate their Piety by their diſtance from any Opinion, but by their faith in Chriſt, their obedience to God, and the Laws, and their love to all Chriſtian People, even though they be deceiv'd. XXIX.

6. Think no man conſiderable upon the point or pretence of a tender Conſcience, unleſs he live a good life, and in all things endeavour to approve XXX.

himself void of offence both towards God and man: but if he be an humble person, modest & inquiring, apt to learn, and desirous of information; if he seeks for it in all ways reasonable and pious, and is obedient to Laws, then take care of him; use him tenderly, perswade him meekly, reprove him gently, and deal mercifully with him, till God shall reveal that also unto him, in which his unavoidable trouble, and his temptation lies.

XXXI. 7. Mark them that cause Divisions among you, and avoid them: for such persons are by the Scripture call'd *Scandals* in the abstract; they are Offenders and Offences too. But if any man have an Opinion, let him have it to himself, till he can be cur'd of his disease by time, and counsel, and gentle usages. But if he separates from the Church, or gathers a Congregation, he is proud, and is fallen from the Communion of Saints, and the Unity

σκάνδαλα παρὰ τὴν διδαχήν. *Vide Rom.* 16. 17. οἱ διχοστατοῦντες.

8. He that obſerves any of his people to be zealous, let him be careful to conduct that zeal into ſuch channels where there is leaſt danger of inconvenience; let him imploy it in ſomething that is good; let it be preſs'd to fight againſt ſin. For Zeal is like a Cancer in the Breſt; feed it with good fleſh, or it will devour the Heart. XXXII.

9. Strive to get the love of the Congregation; but let it not degenerate into popularity. Cauſe them to love you and revere you; to love with Religion, not for your compliance; for the good you do them, not for that you pleaſe them. Get their love by doing your duty, but not by omitting or ſpoiling any part of it: Ever remembring the ſevere Words of our bleſſed Saviour, *Wo be to you, when all men ſpeak well of you.* XXXIII.

10. Suffer not the common XXXIV.

people to prattle about Religion and queſtions; but to ſpeak little, to be ſwift to hear, and ſlow to ſpeak, that they learn to do good works for neceſſary Uſes, that they work with their hands, that they may have wherewithal to give to them that need; that they ſtudy to be quiet. and learn to do their own buſineſs.

XXXV. 11. Let every Miniſter take care that he call upon his Charges, that they order themſelves ſo, that they leave no void ſpaces of their time; but that every part of it be filled with uſeful or innocent imployment. For where there is a ſpace without buſineſs, that ſpace is the proper time for danger and temptation; and no man is more miſerable than he that knows not how to ſpend his time.

XXXVI. 12. Fear no mans perſon in the doing of your duty, wiſely, and according to the Laws: remem-

membing always that a ſervant of God can no more be hurt by all the powers of wickedneſs, than by the noiſe of a flies wing, or the chirping of a Sparrow. Brethren do well for your ſelves : do well for your ſelves as long as you have time; you know not how ſoon death will come.

13. Entertain no perſons into your Aſſemblies from other Pariſhes, unleſs upon great occaſion, or in the deſtitution of a Miniſter, or by contingency, and ſeldom viſits, or with leave : leaſt the labours of thy Brother be diſcouraged ; and thy ſelf be thought to preach Chriſt out of envie, and not of good will. XXXVII.

14. Never appeal to the judgement of the people in matters of controverſie ; teach them obedience, not arrogancie; teach them to be humble, not crafty. For without the aid of falſe Guides, you will finde ſome of them of themſelves XXXVIII.

apt enough to be troubleſome: and a queſtion put into their Heads, and a power of judging into their Hands, is a putting it to their choice, whether you ſhall be troubled by them this week, or the next: for much longer you cannot eſcape.

XXXIX. 15. Let no Miniſter of a Pariſh introduce any Ceremony, Rites or Geſtures, though with ſome ſeeming Piety and Devotion, but what are commanded by the Church, and eſtabliſhed by Law: and let theſe alſo be wiſely and uſefully explicated to the people, that they may underſtand the reaſons and meaſures of obedience: but let there be no more introduc'd, leaſt the people be burdened unneceſſarily, and tempted or divided.

IV.

Rules and Advices concerning Preaching.

1. LEt every Minister be diligent in preaching the Word of God, according to the ability that God gives him; ever remembring that to minister Gods Word unto the People, is the one half of his great Office and Employment. XL.

2. Let every Minister be careful, that what he delivers be indeed the word of GOD: that his Sermon be answerable to the Text; for this is Gods Word, the other ought to be according to it; that although in it self it be but the word of Man, yet by the purpose, truth, XLI.

and ſignification of it, it may in a ſecondary ſenſe be the Word of God.

XLII. 3. Do not ſpend your Sermons in general and indefinite things; as in Exhortations to the people to get Chriſt, to be united to Chriſt, and things of the like unlimited ſignification; but tell them in every duty, what are the meaſures, what circumſtances, what inſtruments, and what is the particular minute meaning of every General Adviſe. For Generals not explicated, do but fill the peoples Heads with empty notions, and their Mouths with perpetual unintelligible talk: but their Hearts remain empty, and Themſelves are not edified.

XLIII. 4. Let not the humours and inclinations of the people be the meaſures of your Doctrines; but let your Doctrines be the meaſure of their perſwaſions. Let them know from you what they ought to do; but if you learn

learn from them what you ought to teach, you will give but a very ill account at the day of Judgement, of the ſouls committed to you. He that receives from the people what he ſhall teach them, is like a Nurſe that asks of her ſick Child, what Phyſick ſhe ſhall give him.

5. Every Miniſter in reproofs of ſin and ſinners, ought to concern himſelf in the faults of them that are preſent, but not of the abſent; nor in reproof of the times; for this can ſerve no end but of Faction and Sedition, publique Murmur and private Diſcontent; beſides this, it does nothing but amuze the people in the faults of others, teaching them to revile their Betters, and neglect the dangers of their own Souls. XLIV.

6. As it looks like flattery and deſign, to preach nothing before Magiſtrates but the Duty of their people, and their own XLV.

own Eminencie ; ſo it is the begining of Mutiny to preach to the people the duty of their Superiors and Supreme ; it can neither come from a good Principle, nor tend to a good end. Every Miniſter ought to preach to his Pariſh, and urge their Duty. St. *John* the Baptiſt told the Souldiers what the Souldiers ſhould do ; but troubled not their heads with what was the duty of the Scribes and Phariſees.

XLVI. 7. In the reproof of ſins be as particular as you pleaſe, and ſpare no mans ſin, but meddle with no mans perſon ; neither name any man, nor ſignifie him, neither reproach him, nor make him to be ſuſpected : he that does otherwiſe, makes his Sermon to be a Libel, and the Miniſtry of Repentance, an inſtrument of Revenge : and ſo doing he ſhall exaſperate the man, but never amend the ſinner.

XLVII. 8. Let the buſineſs of your

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Sermons be to preach holy life, obedience, peace, love among neighbours, hearty love, to live as the old Christians did, and the new should, to do hurt to no man, to do good to every man. For in these things the honour of God consists, and the Kingdom of the Lord Jesus.

9. Press those Graces most, XLVIII
that do most good, and make the least noise; such as giving privately, and forgiving publiquely; and describe the grace of Charity by all the measures of it which are given by the Apostle, 1 *Cor.* 13. For this grace is not finished by good Words, nor yet by good Works, but it is a great building: and many Materials go to the structure of it. It is worth your study, for it is the fulfilling of the Commandments.

10. Because it is impossible XLIX.
that charity should live, unless the lust of the tongue be mortified: let every Minister in his

his charge be frequent and ſevere againſt ſlanderers, detractors and backbiters: for the crime of backbiting is the poyſon of charity; and yet ſo common, that it is paſt into a Proverb: [*After a good dinner let us ſit down and backbite our neighbours.*]

L. 11. Let every Miniſter be carefull to obſerve, and vehement in reproving thoſe faults of his Pariſhioners, of which the Laws cannot or do not take cognizance; ſuch as are, many degrees of intemperate drinkings, gluttony, riotous living, expenſes above their ability, pride, bragging, lying in ordinary converſation, covetouſneſs, peeviſhneſs and haſty anger; and ſuch like. For the Word of God ſearches deeper than the Laws of men; and many things will be hard to prove by the meaſures of Courts, which are eaſie enough to be obſerv'd by the watchful and diligent eye and ear of the Guide of Souls.

12. In

12. In your Sermons to the people, often ſpeak of the four laſt things, of Death & Judgement, Heaven and Hell: of the Life and Death of Jeſus Chriſt; of Gods mercie to repenting ſinners, and his ſeverity againſt the impenitent: of the formidable Examples of Gods anger powr'd forth upon Rebbels, Sacrilegious, Oppreſſors of Widdows and Orphanes, and all Perſons guilty of Crying Sins: Theſe are uſeful, ſafe and profitable; but never run into Extravagancies and Curioſities, nor trouble your ſelves or them with Myſterious Secrets; for there is more laid before you, than you can underſtand; and the whole Duty of Man, is *To fear God, and keep his commandments.* Speak but very little of the ſecret and high things of God; but as much as you can of the Lowneſs and Humility of Chriſt. LI.

13. Be not haſty in pronouncing LII.

cing damnation againſt any man or party in a matter of diſputation. It is enough that you reprove an Errour; but what ſhall be the ſentence againſt it at the day of Judgement, thou knoweſt not, and therefore pray for the erring perſon, and reprove him; but leave the Sentence to his Judge.

LIII. 14. Let your Sermons teach the duty of all ſtates of men to whom you ſpeak: and particularly, take care of Servants and Hirelings, Merchants and Tradeſmen, that they be not unskilful, nor unadmoniſhed in their reſpective duties: and in all things ſpeak uſefully and affectionately; for by this means you will provide for all mens needs; both for them that ſin by reaſon of their little underſtanding, and them that ſin because they have evil, dull, or depraved affections.

LIV. 15. In your Sermons and Diſcourſes of Religion, uſe primitive

mitive, known and accustomed words; and affect not new Phantastical or Schismatical Terms: Let the Sunday Festival be call'd the Lords day; and pretend no fears from the common use of Words amongst Christians. For they that make a business of the words of common use, and reform Religion by introducing a new Word, intend to make a change but no amendment; they spend themselves in trifles, like the barren turf that sends forth no medicinable herbs, but store of mushroms; and they give a demonstration that they are either impertinent people, or else of a querulous nature; and that they are ready to disturb the Church, if they could find occasion.

16. Let every Minister in his charge, as much as he can, endeavour to destroy all popular errors, and evil principles taken up by his people or others with whom they converse: L V.

verſe : eſpecially thoſe that directly oppoſe the indiſpenſable neceſſity of a holy life : let him endeavour to underſtand in what true and uſeful ſenſe Chriſts active obedience is imputed to us ; let him make his people fear the deferring of their repentance, and putting it off to their death-bed ; let him explicate the nature of faith, ſo that it be an active and quickning principle of charity ; let him as much as he may, take from them all confidences that ſlacken their obedience and diligence ; let him teach them to impute all their ſins to their own follies and evil choice, and ſo build them up in a moſt holy faith to a holy life : ever remembering that in all ages it hath been the greateſt artifice of Sathan, to hinder the increaſe of Chriſts Kingdom, by deſtroying thoſe things in which it does conſiſt *viz.* peace and rightouſneſs, holineſs and mortification.

17. Every

17. Every Minister ought to be careful that he never expound Scriptures in publick, contrary to the known sense of the Catholick Church, and particularly of the Churches of *England* and *Ireland*; nor introduce any Doctrine against any of the four first General Councils: for these as they are measures of Truth: so also, of necessity; that is, as they are safe, so they are sufficient; and besides what is taught by these, no matter of belief is necessary to salvation. LVI.

18. Let no Preacher bring before the People in his Sermons or discourses, the Arguments of great and dangerous Heresies, though with a purpose to confute them; for they will much easier retain the objection, than understand the Answer. LVII.

19. Let not the Preacher make an Article of Faith to be a matter of dispute; but teach LVIII.

it with plainness and simplicity, and confirm it with easie Arguments and plain words of Scripture; but without objection: let them be taught to believe but not to argue: least if the arguments meet with a scrupulous person, it rather shake the foundation by curious enquiry, than establish it by arguments too hard.

LIX. 20. Let the Preacher be carefull that in his Sermons he use no light, immodest or ridiculous expression; but what is wise, grave, useful and for edification; that when the Preacher brings truth and gravity, the people may attend with fear and reverence.

LX. 21. Let no Preacher envie any man that hath a greater Audience, or more fame in Preaching than himself; let him not detract from him, or lessen his reputation directly or indirectly: for he that cannot be even with his brother but by

by pulling him down, is but a dwarf ſtill; and no man is the better, for making his brother worſe. In all things deſire that Chriſt's Kingdom may be advanc'd; and rejoyce that he is ſerved, whoever be the Miniſter: that if you cannot have the fame of a great Preacher, yet you may have the reward of being a good man: but it is hard, to miſs both.

22. Let every Preacher in his Pariſh take care to explicate to the people the myſteries of the great Feſtivals; as of Chriſtmaſs, Eaſter, Aſcenſion day, Whitſunday, Trinity ſunday, the Annunciation to the Bl. Virgin *Mary*; becauſe theſe Feaſts containing in them the great fundamentals of our Faith, will with moſt advantage convey the myſteries to the people, and fix them in their memories, by the ſolemnity and circumſtances of the day. LXI.

LXII. 23. In all your Sermons and Diſcourſes, ſpeak nothing of God but what is honourable and glorious; and impute not to him ſuch things, the conſequents of which a wiſe & good man will not own: never ſuppoſe him to be the author of ſin, or the procurer of our damnation. For *God cannot be tempted, neither tempteth he any man. God is true, and every man a lyer.*

LXIII. 24. Let no Preacher compare one Ordinance with another; as Prayer with Preaching, to the diſparagement of either; but uſe both in their proper ſeaſons, and according to appointed Order.

LXIV. 25. Let no man preach for the praiſe of men: but if you meet it, inſtantly watch and ſtand upon your guard, and pray againſt your own vanity; and by an expreſs act of acknowledgment and adoration, return the praiſe to God. Remember

member that *Herod* was for the omission of this, smitten by an Angel; and do thou tremble, fearing least the judgment of God, be otherwise than the sentence of the people.

V.

Rules and Advices concerning Catechism.

1. EVery Minister is bound upon every Lords day, before Evening Prayer, to instruct all young people in the Creed, the Lords Prayer, the Ten Commandments, and the Doctrine of the Sacraments, as they are set down and explicated in the Church Catechism. LXV.

2. Let a Bell be tolled when the Catechising is to begin; LXVI.

that all who desire it, may be present; but let all the more ignorant, and uninstructed part of the people, whether they be old or young be requir'd to be present: that no person in your Parishes be ignorant in the foundations of Religion: ever remembring, that if in these things they be unskilfull, whatever is taught besides, is like a house built upon the sand.

LXVII. 3. Let every Minister teach his people the use, practise, methods and benefits of meditation, or mental prayer. Let them draw out for them, helps and rules for their assistance in it; and furnish them with materials; concerning the life and death of the ever Bl. Jesus, the greatness of God, our own meanness, the dreadfull sound of the last trumpet, the infinite event of the two last sentences at doomsday: let them be taught to consider what they have been, what they are, and what they shall be; and above all

all things, what are the issues of eternity: glories never to cease, pains never to be ended.

4. Let every Minister exhort his people to a frequent confession of their sins, and a declaration of the state of their souls; to a conversation with their Minister in spiritual things, to an enquiry concerning all the parts of their duty: for by preaching, and catechising and private entercourse, all the needs of Souls can best be serv'd; but by preaching alone, they cannot. LXVIII

5. Let the people be exhorted to keep fasting days, and the feasts of the Church; according to their respective capacities; so it be done without burden to them, and without becoming a snare; that is, that upon the account of Religion, and holy desires to please God, they spend some time in Religion, besides the Lords day: but be very careful that the LXIX.

Lords day be kept religiouſly, according to the ſevereſt meaſures of the Church, and the commands of Authority: ever remembring that as they give but little Teſtimony of Repentance and Mortification, who never faſt; ſo they give but ſmall evidence of their joy in God and in Religion, who are unwilling ſolemnly to partake of the Publick and Religious Joys of the Chriſtian Church.

LXX. 6. Let every Miniſter be diligent in exhorting all Parents and Maſters to ſend their Children and Servants to the Biſhop at the Viſitation, or other ſolemn times of his coming to them, that they may be confirm'd: And let him alſo take care that all young perſons may by underſtanding the principles of Religion, their vow of baptiſm, the excellency of Chriſtian Religion, the neceſſity and advantages of it, and of living according to it, be fitted and diſpoſed, and accordingly by them

them presented to the Bishop, that he may pray over them, and invocate the Holy Spirit, and minister the holy rite of Confirmation.

VI.

Rules and Advices concerning Visitation of the sick.

1. EVery Minister ought to be careful in visiting all the sick and afflicted persons of his parish: ever remembring that as the Priests lips are to preserve knowledg: so it is his duty to minister a word of comfort in the time of need. LXXI.

2. A Minister must not stay till he be sent for; but of his own accord and care to go to them; to examine them, to exhort LXXII.

hort them to perfect their repentance, to ſtrengthen their faith, to encourage their patience, to perſuade them to reſignation, to the renewing of their holy vows, to the love of God, to be reconcil'd to their neighbours, to make reſtitution and amends, to confeſs their ſins, to ſettle their eſtate, to provide for their charges, to do acts of piety and charity; and above all things, that they take care, they do not ſin towards the end of their lives. For if repentance on our death-bed ſeem ſo very late for the ſins of our life; what time ſhall be left to repent us of the ſins we commit on our death-bed?

LXXIII 3. When you comfort the afflicted, endeavour to bring them to the true love of God: for he that ſerves God for Gods ſake, it is almoſt impoſſible he ſhould be oppreſſed with ſorrow.

LXXIV 4. In anſwering the caſes of con-

conſcience of ſick or afflicted people, conſider not who aſks, but what he aſks; and conſult in your anſwers more with the eſtate of his ſoul, than the conveniencie of his eſtate: For no flattery is ſo fatal as that of the Phyſician or the Divine.

5. If the ſick perſon enquires concerning the final eſtate of his ſoul; he is to be reprov'd rather than anſwer'd; onely he is to be called upon to finiſh his duty, to do all the good he can in that ſeaſon; to pray for pardon and acceptance; but you have nothing to do to meddle with paſſing final ſentences; neither caſt him down in deſpair, nor raiſe him up to vain and unreaſonable confidences. But take care that he be not careleſly diſmiſs'd. LXXV.

6. In order to theſe and many other good purpoſes, every Miniſter ought frequently to converſe with his pariſhioners; to go to their houſes, but always LXXVI.

ways publickly, with witnes
and with prudence; leaſt wha
is charitably intended, be ſcan
dalouſly reported: and in al
your converſation be ſure t
give good example, and upo
all occaſions to give good coun
ſel.

VII.

Of miniſtring the Sacra-
ments, publick prayers an
other duties of Miniſters.

LXXVII. 1. EVery Miniſter is oblig'd
publickly or privately
to read the Common prayer
every day in the week, at mor
ning and Evening: and i
great Towns and populous pla
ces conveniently inhabited, i
muſt be read in Churches; tha
the daily ſacrifice of prayer an
thankſgiving may never ceaſe.

2. The

2. The Minister is to instruct the people, that the baptism of their children ought not to be ordinarily defer'd, longer than till the next Sunday or holy day after the birth of the child: least importune and unnecessary delay, occasion that the child die before it is dedicated to the service of God and the Religion of the Lord Jesus; before it be born again, admitted to the promises of the Gospel, and reckon'd in the account of the second Adam. LXXVIII.

3. Let every Minister exhort and press the people to a devout & periodical communion; at the least three times in the year, at the great Festivals: but the devouter sort, and they who have leasure, are to be invited to a frequent Communion: and let it be given and received with great reverence. LXXIX.

4. Every Minister ought to be well skill'd and studied in saying his Office, in the Rubricks, LXXX.

bricks, the Canons, the Articles, and the Homilies of the Church, that he may do his duty readily, discreetly, gravely and by the publick measures of the laws. To which also it is very usefull that it be added that every Minister study the ancient Canons of the Church especially the Penitentials of the Eastern and Western Churches: let him read good books such as are approved by publick authority; such which are usefull, wise and holy: not the scriblings of Unlearned parties, but of men learned, pious, obedient and disinterested; and amongst these, such especially which describe duty and good life, which minister to faith and charity, to piety and devotion; Cases of Conscience, and solid expositions of Scripture. Concerning which, learned and wise persons are to be consulted.

LXXXII 5. Let not a Curate of souls trouble himself with any studies, but such which concern his

his own or his peoples duty; such which may enable him to speak well, and to do well; but to meddle with no controversies, but such by which he may be enabled to convince the gainsayers in things that concern publick peace and a good life.

6. Be carefull in all the publick administrations of your parish, that the poor be provided for. Think it no shame to beg for Christs poor members: stir up the people to liberal alms by your word and your example. Let a Collection be made every Lords day, and upon all solemn meetings, and at every Communion; and let the Collection be wisely and piously administred: ever remembring, that at the day of judgement nothing shall publickly be proclaim'd, but the reward of alms and mercy. LXXXII.

7. Let every Minister be sure to lay up a treasure of comforts LXXXIII.

and

and advices, to bring forth for every mans need in the day of his trouble; let him ſtudy and heap together Inſtruments and Advices for the promoting of every virtue, and remedies and arguments againſt every vice; let him teach his people to make acts of virtue not onely by external exerciſe, but alſo in the way of prayer, and internal meditation.

In theſe and all things elſe that concern the Miniſters duty, if there be difficulty, y are to repair to your Biſh for further advice, aſſiſtanc and information.

FINIS.